

Fulham Palace



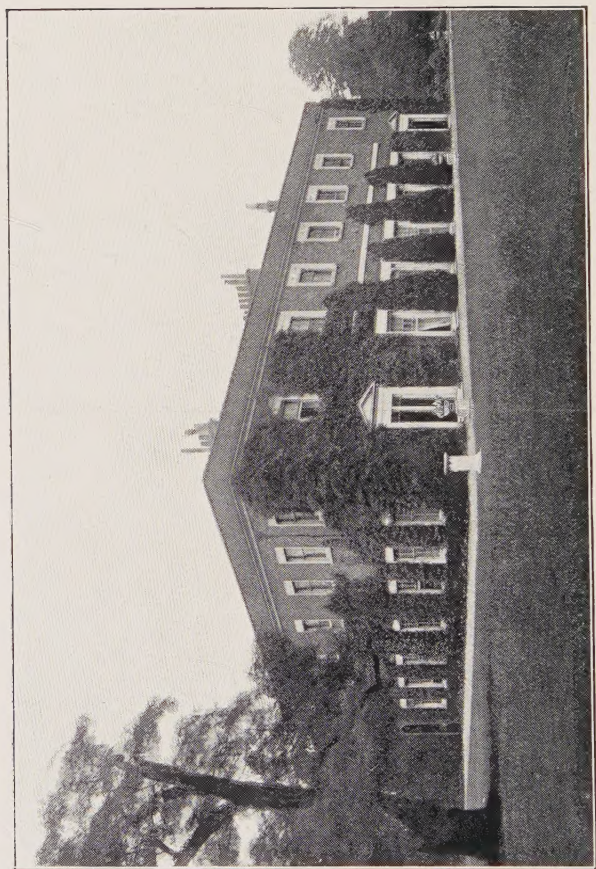


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FULHAM PALACE FROM THE LAWN, SHOWING THE BISHOP'S STUDY BY THE SUNDIAL
AND THE ANCIENT CORK TREE.

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Fulham Palace

formerly called Fulham House

and Fulham Manor

A Short Account of the old Manor House of Fulham,
written at the wish of the Bishop on
the Occasion of His Lordship's Visit
to America and Canada, 1907

By

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Preface

By the Bishop of London.

THIS little account of Fulham Palace, its history, and its occupants, has been produced with great speed by my good friend and neighbour, the Rev. Sadler Phillips, Vicar of St. Etheldreda, Fulham Palace Gates.

Although it is not meant to be the careful and detailed work which I hope some day he will bring out on the subject, this short account bears witness of his wide historical knowledge, and is written in an interesting style, which will, I hope, procure it many readers.

It is a very interesting thing to live within a little span of thirty-five acres, surrounded by a moat, which has been in the continuous possession of the Diocese

PREFACE

for more than twelve hundred years, and which is full of so many memories, and this little work manages to convey some of this interest to others.

The special object of its immediate publication is to have something to put into the hands of my kind Canadian and American hosts when I cross the Atlantic, and shall have to answer many questions about Fulham Palace and the See of London. But I hope that it will also be found useful to many in this country who value the existence of places connected with so many critical periods of English history ; and I feel grateful to the author for so quickly and effectually carrying out my wishes.

A. F. LONDON.

Fulham Palace, London, S.W.

July 1907.

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Fulham Palace

CHAPTER I.

THE entrance from the modern Fulham Palace Road, which was formerly known as Hammersmith Road, is by way of THE BISHOP'S WALK, or THE BISHOP'S AVENUE. This was formerly an old country lane, with ragged trees, some of great size and antiquity, and it led to the Gates of the Palace and the walk which is now known as the Embankment, and thence to Putney Bridge.

This road was, until recently, closed with a pair of iron gates, which were locked at ten, and only opened for the Bishop's carriage. These gates were taken away after the Bishop's park was made public property.

The original planter of the Avenue, with its great elms, is supposed to have been Bishop

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Compton, and a few of the trees may be of his planting; but time and improvement have altered it—probably for the better.

The moat which surrounds the grounds is very pretty when it is full of water and the



THE BISHOP'S AVENUE.

sunshine streams through the overhanging branches.

Looking across the Moat we can see the BISHOP'S WARREN. It bears the old name still, although the conies or rabbits have long since disappeared. Within the last two cen-

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turies people were prosecuted for poaching there. Within one century the Moat is said to have been well stocked with fish ; whilst within living memory the kingfisher used to dart in the sunshine ; and even now, in the early morning, the



THE BISHOP'S WALK.

song of wild birds in the Bishop's garden is worth getting up to listen to.

Until ten years or so ago, the Palace was flanked by market gardens, and these have now given way to trim modern streets ; the Fulham Palace Road, which was of old a muddy lane, has

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now one of the finest wood pavements in London, and is lighted by night with electric light.

The Moat, which is a mile in length, is regulated by sluice-gates which were built by Bishop King (see list of Bishops).

At the head of the Avenue, as it is now called, is the Gothic Gateway leading into the Bishop's Palace, and a short winding pathway, with the paddock on the right, leads us to the FITZJAMES ARCHWAY.

The stones under the archway are worn smooth with the tramp of ages. Foxe tells us that the builder of this noble block tried a man after he was dead, and condemned him for heresy; it was to be deplored that this example was not followed and all trials for heresy similarly postponed.

This noble archway, which spans the drive, is of very solid red brickwork, and looks very well after three and a half centuries of wear.

In the walls of the archway there are two doors. One door leads to what is known as the armoury, and the other to the larder, which was very likely the old apartments of the Guard. It is possible, but not certain, that the celebrated Bishop's ale was given away here. The heavy

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two-leaved gates are bolted and barred, and must have once made a very considerable means of defence in case of need.

We have now reached the greater court or



THE ANCIENT ARCHWAY AS SEEN FROM THE PALACE DOOR.

quadrangle, with a fountain in the centre, on the site of an old well, which was said to be three hundred feet deep. The fountain was the work of Bishop Temple, and succeeded an old-fashioned pump.

Three of the four sides of the court are

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original work. The right side, which is buttressed, is modern, and bears the arms of the rebuilder.

Standing here we experience a sense of rest, and in a few minutes it dawns upon us that we are outside the roar of the traffic of London. Looking back we notice the wooded avenue whereby we entered, and we seem to be out of the modern world.

Over the doorway is a clock which is not in its original position; the clock bears the arms of Bishop Juxon, with the date 1637. There is a little bell-turret over the door, and a pretty window in the old Muniment Room, which is now disused, and the windows on all sides are quaint leaded work.

The doorway has a groined roof, with the coat of arms of Bishop Blomfield in the middle. A door with half-glass lights stands across the passage, and when it is opened we are inside the ENTRANCE HALL of Bishop Fitzjames' rebuilding. This is merely a section of the Fitzjames Hall screened off by ancient oak panelling; on its walls are some fine pictures, and over the doorway is the mitre and crest of Bishop Terrick.

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Immediately before us there is an outlet into the gardens, on the right ; a flight of four steps to the new buildings in the centre, and on the left a passage-way leading to the servants' apartments.

Proceeding down the central passage, we pass the door of the Secretary's room, and on the left is another passage leading to the Porteus Library. On our right is the entrance to the Chaplain's room, and on the left the principal staircase.

The Drawing Room doorway and the Bishop's Private Study are at the head of this passage.

There is another passage at the foot of the Grand Staircase which leads to the Dining Room, the Porteus Library, and out into the Gardens and the Warren. Branching off from that there is another staircase on the left-hand side, and a door below the staircase leads to the old Kitchen, the Servants' Hall, and the historic Coal Cellar.

The Cedar Court lies immediately to our left, and is now merely useful for purposes of light. We must now retrace our steps, and, entering the Great Hall, we notice this in-

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scription over the mantelpiece, which tells its story as follows :

‘ This Hall and the adjoining Quadrangle was erected by Bishop Fitzjames in the reign of Henry VII. on the site of buildings of the old Palace as ancient as the Conquest. It was used as a Hall by Bishop Bonner and Bishop Ridley during the struggles of the Reformation and retained its original proportions till it was altered by Bishop Sherlock in the reign of George II. Bishop Howley in the reign of George IV. changed it into a private unconsecrated chapel: it is now restored to its original purpose on the erection by Bishop Tait of a new chapel of more suitable dimensions, A.D. 1866.’

Thomas Kemp’s arms in the window remind us of the most ancient of the surviving names of the builders.

There is a legend that the arms of Bishop Savage were once to be found, but they have now gone. The episcopal builders placed their crest instead of their names on their work. So we find here the crest of Bishop Fitzjames, called by John Foxe ‘a cruel persecutor’; but when we look at the old Gateway, and the beautiful building of the old garden wall, we are disposed to deal gently with Bishop Fitzjames. Another



FIREPLACE IN THE GREAT HALL.

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time-worn crest may belong to the same Bishop ; it stands over what are known as ‘ Laud’s apartments.’

In the great hall, whose light streams through painted glass, the oak panelling is the first thing which attracts our notice.

On the oak panelling are hung some fine pictures, including one of King Henry VIII. Some of the panelling came from the old chapel of the Bishop of London in Aldersgate Street, and from the walls of Doctors’ Commons.

Looking upwards, we notice a finely corniced ceiling of wood in this well-proportioned apartment.

There are three windows overlooking the quadrangle. These were formerly filled with very old glass, but they were re-arranged by Wailes of Newcastle about half a century ago.

There are some pretty old rails on the top of the screen, which guards the Hall from the outer air, and they look suspiciously like a set of old Communion rails.

Leaving the Hall we reach on the right of the entrance, which is screened from the Great Hall, the BISHOP’S VESTRY and a passage leading to the TAIT CHAPEL.



INTERIOR OF THE BISHOP'S CHAPEL AT FULHAM.

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The ancient Chapel of Fulham Manor stood in the north-east of the smaller or Cedar Court, as near as can be ascertained on or near the site of the Porteus Library. For a period the ancient hall was used for the chapel, as explained on the tablet, and we may conclude that this was done on account of the decay and consequent removal of the ancient chapel.

A long corridor leads to the new chapel, the design of the late Mr. Butterfield, architect. This chapel was the gift to the Palace of Bishop Tait, and was opened on May 1st, 1867.

It is plain and unpretending in appearance, but strong and well built. Its floor is the ancient marble which was originally laid in the Fitz-james Hall. The walls are panelled with oak, and the east window represents the Ascension of our Lord. Two stained-glass windows represent respectively St. John Baptist and St. Stephen, St. Peter and St. Paul. The other windows have figures representing the four Evangelists. There is a mosaic reredos of foreign work let in the wall, and in front of this there is a carved altar-piece, which was the gift of Bishop Creighton.

All the furniture of the chapel is very rich,

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and yet it is not ostentatious. The two lights are used on the altar, and a small cross: the altar-piece is a Crucifixion.

There is a beautiful specimen of old silversmith's work in the chalice and patten used at the Holy Communion here; it is dated 1651. There is an organ at the west end, and a throne for the Bishop, and his chaplains have seats beside him. The chapel seats about seventy persons, and is seated choir-wise.

CHAPTER II.

THE HOME OF THE BISHOP OF LONDON.

THE LITTLE HALL. When we have seen the Great Hall and the Tait Chapel, we go into the Little Hall, where there is a doorway into the Gardens, and just outside this door is the old cork tree. Opposite there is another doorway leading to the servants' apartments.

In this Little Hall are four steps which mark the elevation of the newer part of the buildings, and which were supposed to be above the water mark in the days when the Palace was periodically overflowed by the Thames.

Proceeding along the corridor, we pass the three doorways on the right : the first is the Secretary's room, the second the Chaplain's room, and the third is the private sitting-room and study of the Bishop of London. Into this apartment, where the work of the diocese is done, we shall only glance, noticing that it has a fine view of the lawn ; otherwise it is not remarkable.

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Opposite the Chaplain's doorway is one of the staircases which leads to the principal bedrooms.

There are three large rooms on the east front of the Palace: (1) DRAWING ROOM; (2) THE DINING ROOM, and (3) THE PORTEUS LIBRARY, and the smaller room for the Bishop's study.

THE PORTEUS LIBRARY is the official library of the Palace, and is handed down to posterity. It contains about six thousand volumes of a varied character, and some fine portraits of former Bishops of London. The more recent portraits are now hung in the Dining Room. A manuscript catalogue of the Library was made by Rev. F. H. Fisher, about 1870. This building stands upon the site of the ancient chapel. About 1814-15, Bishop Howley made extensive alterations which involved the removal of this historic building.

Missionaries who were to go to America, and the other Colonies, were (if laymen) ordained at Fulham Palace Chapel before they were sent out, and the American youth, who desired ordination, came here. One obstacle to the coming of these candidates from America



THE PORTEUS LIBRARY FROM THE WINDOW.

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was the fear of small-pox, to which the American-born sons of the emigrants were particularly liable.

In the old chapel Mr. Seabury (afterwards the first American Bishop) was ordained Deacon and Priest for the Bishop of London, who was too infirm to conduct the service, by the Bishop of Lincoln.

The following old paper speaks for itself:

‘CHARTERHOUSE, *Oct.* 23, 1753.

‘MY LORD,

‘The bearer, Mr. Samuel Seabury, is appointed a missionary to the church of New Brunswick, in New Jersey, if your lordship shall find him worthy, and be pleased to admit him into the holy orders of our church: and with him Mr. William Smith, recommended to your lordship by the clergymen of New York in New England, proposes to pay his duty to your lordship.

‘I am, my lord, with all respect,
Your most obedient servant,
PHILIP BEARCROFT.’

The paper is endorsed in the handwriting of the Bishop, ‘D. and D. both licensed’ (*i. e.* Deacons).

This part of the Palace may claim to be a place of greatest interest to the American and

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Canadian Churchman, and to be the site of the foundation of the Episcopal Church of America. The mouldering letters which were written to the Bishops of old were on the most varied topics, and they generally embodied some requirements which the Bishop strove to supply. The Missionaries were sent forth with the blessing of the Bishop, and their letters bear testimony to the gratitude with which his treatment filled them. Their lot was hard enough. Eleven weeks in a sailing vessel, dangers from pirates, storms at sea, all these were the ordinary features of their voyage. Then there was frost and cold, the redskin, the wild forest and prairie when they reached their destination.

After looking round 'the Porteus,' as it is locally called, we go down some stone steps, then we reach the coal cellar and the kitchen.

The Coal Cellar was notorious for being used as a prison on occasion, in the Reformation times.

The noble KITCHEN was the ancient Dining Hall, and it has a pretty roof. It is supposed to be the work of Bishop Sheldon, and some of the heavy pieces of timber in it are worth inspection. The ancient coal shoot reminds us that

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all the coal was brought to the Palace by the river.

Quite one of the institutions of old London, now entirely forgotten, was the Bishop of London's Barge. A clumsy boat it would seem to have been, something like a gondola in shape, but large and rude, with room for eight or ten men to man the sweeps. It had a cabin with plenty of room, and curtained windows, and at the back waved the flag of England. The Bishop of London travelled up and down the river, sometimes daily, in his barge, when the roads were too bad, or too dangerous for ordinary travelling, and landed at the Bishop's Steps when the day's work was over.

Having traced the principal rooms, we must retrace our steps inside the house to notice one or two objects of interest omitted for the sake of clearness.

On the left of the gateway there is a little room, called the GUARD ROOM. Whether this was its original use or not seems doubtful. It has a fine fireplace, with some good carving and a motto, 'Vigilando et orando' ('By watching and praying').

Opposite this little room is another which

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was more probably the old Guard Chamber, with a set of apartments. Beyond this we reach the LAUNDRY and the LAUDIAN APARTMENTS.

On the river front of the Palace there is an ancient doorway, which leads to the practical part of the Palace of the ancient days. Here was the Brewery and the Bakery, for inside the house all provision had to be made for winter.

We are apt to overlook the great difficulty there was, in not very remote days, in getting provisions transported in winter, when the river might be frozen and the road to London impassable: bread and beer were produced at home. The Bishops' doles of these commodities were of high repute, but the advent of modern times has left both the Brewery and the Bakery of Fulham merely a memory.

The little staircase leads us to what are called the LAUDIAN APARTMENTS. They are narrow oak wainscotted rooms, with a coat of arms in one of them bearing the crest of William Laud, and it is pleasing to recollect that when his anxious life was over, Laud had such a kindly remembrance of Fulham that he left £5 in his will for Fulham's poor folk.

On our way to the Laudian Apartments

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(from the main entrance) we pass a little staircase leading to the only remaining tower. Formerly there were three, or it may be more ; but they have all disappeared except this one over the door. It carries a little bell flèche, which calls the Palace to Prayer and meals. .

We have now seen something of the results of the work of episcopal builders, whose endeavours and work remain ; they include the work of Bishops Fitzjames, Fletcher, Juxon, Sherlock, Compton, Henchman, Gibson, Terrick, Porteus, Howley, Randolph, Blomfield, Tait, Jackson, and Temple. But we must take it for granted that much work in the building and constant repair required by such an old house can never be actually all discovered, let alone named.

The workers are gone, their works remain. Bishop Fitzjames was practically the rebuilder of the Palace in his time.

CHAPTER III.

THE PALACE GARDENS.

It has been said that a garden is one of the first signs of civilisation, and a thing unknown amongst wild men. In this respect Fulham will stand high, for its gardens are old, rich, and varied. Seen from the river, or from the bridge over it, Fulham Palace is buried in rich verdure and surrounded by its gardens.

As the great thinker said, 'When ages do grow to civility and elegancy, men come to build stately sooner than to garden finely, as if gardening were the greater perfection.'

The people of London had large and beautiful gardens in ancient times. But after the Wars of the Roses the gardens were neglected, and ceased to be more than pleasure grounds or kitchen gardens until the time of Queen Elizabeth. Gardens begin to be extensively cultivated about the middle of the sixteenth century, and we find Bishop Grindal claiming the honour



THE FITZJAMES GATE TO THE WALLED GARDENS

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of being the first great designer of the Palace Gardens.

THE GARDENS.

These gardens are the most beautiful result of the out-of-door work of the past. Here there are extensive walks and a lawn with that soft, springy turf, which only comes from ages of growth and cultivation. When the weather has been dry for a long time marks are to be observed where the outlines of old foundations lie buried under the ground. If it would not destroy the beauty of this ancient garden, a great deal might be discovered by excavating : and as far as we can hear it has never been done.

The garden may be divided into the great lawn, the meadow land, the orchard, the walled garden of Bishop Fitzjames, the kitchen garden, and the embankment.

It has been said that Bishop Grindal sent Queen Elizabeth grapes before they were ripe, but this is a mistake. The Bishop explains why they were late—because it was a late season—and sends the following letter from Fulham, 20th Sept. 1569, which proves that it was not the unripeness of the fruit, but the danger of

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sending when it was thought there might be plague in the Manor :

‘ I hear some fault is found with me abroad for the sending my servant lately to the court with Grapes seeing one died in my house of the plague as they say. The truth is one died in my house on the 19th of this month who had lain but three days : but he had gone abroad languishing about twenty days before that, being troubled with a flux ; and thinking to bear it out took cold and so ended his life. But I thank GOD there is none sick in my house. Neither would I so far have overseen myself as to have sent to her majesty if I had not been more assured that my man’s sickness was not the plague. And if I suspected any such thing now I would not keep my household together as I do. Thus much I thought good to signify unto you. GOD keep you. Yours in CHRIST,—EDM. LONDON.’

In the MANOR GARDENS, in 1793, there were the following trees remaining : ‘ *Acer negundo*, or ash-leaved maple, planted 1688, girth 6 ft. 4 in., computed height 45 ft. (this has disappeared) : *Cypressus sempervivens*, upright cypress, girth 2 ft. 3 in., computed height 30 ft.; this has also gone : *Juniperus virginiana*, Virginian red cedar, 2 ft. 5 in., height 20 ft. (gone) : *Juglans nigra*, black walnut tree, in 1793, 11 ft. 2 in.; 70 ft. on Jan. 18, 1861, girth 15 ft. 5 in.,

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and girth in 1865 at three feet high, 15 ft. 8½ in. · *Pinus pinaster*, cluster pine, 10 ft., height 80 ft.; died and was taken down in 1862: *Quercus alba*,* white oak, girth 7 ft. 11 in., height 70 ft. (decaying in 1865): *Quercus tuber*, cork tree, 10 ft. 10 in., 45 ft. high: *Acer rubrum*, scarlet-flowered maple, 4 ft. 3 in., 40 ft. high: *Quercus ilex*,* evergreen oak, 8 ft., 50 ft. high, girth in 1865, 10 ft. 9 in.; *Gleditschia triacanthos*, three-thorned acacia, on the lawn, 8 ft. 3 in.; another near the porter's lodge, 8 ft. 11 in.

Near the porter's lodge is a row of limes of great age, one of which measured 13 ft. in girth; but this monster has perished. This row of limes was probably planted by Bishop Compton, following a custom introduced from Holland.

From an old MS. note of Aug. 9, 1865, we learn, 'Of the trees of Bishop Compton's planting the following still remain, the girth of which have been taken this day measured at three feet from the ground: *Quercus tuber*, the cork tree, girth at three feet high . . . : *Pseudo acacia* (? the locust tree), girth 8 ft. 6 in.: *Juglans nigra*, black walnut of America, or hickory,

* These fell in the great gales of 1877 (MS. note in Fulham Palace 'FAULKNER').

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girth 15 ft. 5 in.; large part blown down Oct. 14, 1881 : *Quercus ilex*, 10 ft. 9 in. : tulip tree, girth at 3 ft., 7 ft. 4½ in. : Spanish chestnut, marked No. 5 on map of garden, 7 ft. 9½ in. girth : white oak, American, girth not taken.'

'The following trees are fine specimens planted at a subsequent time : date unknown, *Gleditschia horrida*, three-thorned acacia, a fine tree, but not the original one planted by Bishop Compton : an oak marked No. 6 on the plan, situated near the garden wall, remarkable for the rapidity of its growth ; this species should be propagated.'

'The following trees were planted by Bishop Blomfield, girthed at three feet from the ground, Aug. 9, 1865 :—1. *Eilanthus glandulosa*, said to be the best specimen in England, planted about 18—, girth 7 ft. 6 in. : 2. *Cedrus deodora*, planted in 1845, died about 1875 : 8. Cedar of Lebanon, planted 1840, girth 5 ft. 5 in. : 7. *Cryptomenia japonica*, planted about 1840, girth 2 ft. 1 in., said to be the best specimen in England : 9. *Deciduous cypress*, planted about 1846, girth 3 ft. 7 in. : 11. *Catalpa syringafolia*, girth 3 ft. 2½ in. : 12. *Biota aurea*, a shrub planted about 15 years ago, 5 ft. high, greatest girth outside the tips of

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the leaves, 14 ft. 6 in. : 13. *Pava morostica*, a shrub of the horse chestnut kind : 15. *Pinus excelsa*, girth 2 ft. 1 in., planted about 1844 : 16. *Pinus rumilia*, girth 2 ft. 1 in., planted about 1844 : 17. *Pina pinasso*, girth 2 ft. 1 in., planted about 1844 : 19. *Ilex* : 20. Bishop Blomfield also planted a number of trees in the warren, and in other parts of the grounds.'

'Bishop Tait planted No. 10, *Wellingtonia gigantea*, on the lawn opposite the morning-room window, planted 1861, height Aug. 1865, 10 ft.: on the south side of the kitchen garden in the turf between the kitchen garden and shrubbery by the moat, two of *Cupressus gigantea* : two of *Cupressus lawsoniana* : two of *Cupressus lobbii*. These six were presented to the Bishop by Sir W. Hooker, of the Royal Gardens at Kew.'

'The following trees were planted by Bishop Jackson : *Juglans regia*, common walnut, 1872 : *Pinus nordmanniana*, 1872 : *Pinus Austriaca*, 1872 : *Gleditschia horrida* (honey locust), 1874 : *Fraxinus pendula* (weeping ash), 1875 : *Catalpa syringifolia*, 1879 : *Corylus colurna* (Constantinople nut), 1879 : *Fraxinus aurea* (golden ash), 1879 : *Virgilia lutea*, 1879 : *Circus seliquastrum*

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(Judas tree), 1881: *Ulmus alba* (white elm), 1883: *Liriodendron tulipifera* (tulip tree), 1884.

Here in the beautiful gardens, with rare trees, from the ancient cork now nearly four hundred years old to those of modern times, with vegetable gardens, vineries, and forest trees, it is hard to think you are in London. Cows, horses, and fowls are there; and to bring us back to modern times there is a motor-car for the modern episcopal work.

Early in the last century Fulham might have been called the fruit and kitchen produce centre for the London market, its soil being exactly adapted to this culture. It was a strong staple mould on sand or gravel, and nearer the river, where the Manor House stands, it is a light rich sandy loam on gravel. Here the market gardens thrived, and in the early morning the women used to march away from Fulham to Covent Garden Market carrying great baskets of produce on their heads.

There is still one curious relic in Piccadilly (the last surviving in London, in all probability): it is the Resting-board placed at the right height from the ground, where the women carrying produce to market could set down their

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baskets and rest. The Manor being confined later within the moat, although its estate went far beyond it, there was grown a plentiful supply of vegetables for the consumption by the large household and numerous guests. How far the extreme healthiness of Fulham may be attributed to the trees and gardens and the gravel soil, it is difficult to say, but it is and has been remarkably healthy. Two things only seem beyond the power of Fulham to produce, viz., pear trees and roses.

Truly in the summer the gardens of Fulham Palace, apart from their historical associations, are a delightful spot. There you may wander down avenues of trees, not quite so fresh to-day as they were twenty or thirty years ago, for the smoke of London tells upon their foliage, but still green and pleasant.

CHAPTER IV.

THE FOUNDER OF THE MANOR.

FULHAM is one of the most ancient manors in England. It bears an uncommon name, and it arose in this way: if we take the map showing the course of the river Thames before houses cramped its shores, we should find high ground on the one side, now lying about a mile away from the present river-bank. This is called to-day Putney Heath. The high ground opposite us was the place now called South Kensington. Between these two points of high ground the Thames flowed, a winding, beautiful stream, abounding in fish. The broad and glistening surface of the Thames was relieved by little islets at this place, one called Chelsea, the island of shells; another Battersea, the island of St. Peter; and the one immediately in our view would be called Fulham, the home of the wild birds, the Fowls' Home.

London was at that early time the emporium of many nations, but it was fiercely heathen. It

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was said that Erkenwald, when a boy, heard Mellitus preaching in London. To Bishop Erkenwald the manor of Fulham, if we can call the island by that name, was given by a brother Bishop named Tyrhtilus, of Worcester, about the year 691.

A strange, weird spot it must have been in that day. Crowds of screaming sea birds, the leisurely bittern and the gull, families of land birds nestling in its shelter, gave the name of Fulham a meaning. It was a fit place for the work of the Bishop, who was a monk also—far enough from the heathen London to give repose, and with work enough in it to satisfy the man of action, who wished to make the wilderness rejoice and blossom as the rose.

As we keep this background in our mind's eye, the islet embowered in reeds and rushes and waving grasses, the great but indistinct figure of the Bishop of London, the saintly Erkenwald, rises before us. To undertake the task of transforming the wild nature into a home, and to convert the wilder men into Christians, marks the man as great.

Tradition not only accepts this view, but also links him on to a remoter past and an added

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sanctity when it says the Bishop was one of the hearers of Mellitus, who was the first Bishop of the See, and one of the companions of St. Augustine.

From Mellitus the Bishops of London trace their episcopal descent: Mellitus was made Bishop of London in A.D. 604, and converted Sabert, the traditional founder of the West Minster on Thorney Island, 'a terrible place,' from its desolate aspect as a mass of marsh and brushwood.

Inspired, it may be, by the preaching of Mellitus, the Bishop undertook the great work of evangelising Fulham, and civilising its people by teaching them to follow the example of CHRIST.

When Bishop Erkenwald undertook this duty he was an old man, and not unacquainted with the builder's craft. Two noble monasteries owed their existence to his genius. One was at Chertsey, where the Abbey lands extend from the 'mouth of the Wey to the eels' ditch,' In this work he was helped by Frithwold, the Mercian sub-king. Thus early the work of the King and the Bishop went side by side. The monastery at Barking, like Whitby and others, was a double foundation, having a separate area

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for the monks apart from the nuns' building, and even a separate chapel or oratory for each order.

Bishop Erkenwald belonged to the only order of monks known in England before the Conquest, the Benedictines. Western towers to the churches were built before the Danish invasions. Fulham Church to-day has a western tower, and a little church and house for the clergy would soon rise on Fulham bishopric. It is also affirmed that Bishop Erkenwald built Bishops-Gate, London.

We cannot tell now what the Bishop did ; but we are sure he did well. In his old age he was said to have been diseased in his legs, so that he could not walk or ride ; so he was carried in a horse-litter to preach in his extensive diocese. As this litter was invested with wonder-working efficacy after his death, it is a sign that Erkenwald endeared himself to his people by true pastoral self-sacrificing activity. His work would go far to consolidate the fabric of Church life on the difficult ground of London, which once seemed to offer no sure foundation.

May we not take it that another sign of his power is shown in the fact that after Erkenwald

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no other man for ages stamped his character, or even his name, on the heart of London? After him we have a list of names and dates ; that is all. Erkenwald the founder had overshadowed them.

Just before the death of Erkenwald, we are told that the Archbishop of Canterbury, Theodore, invited the missionary bishop Wilfrid to meet him in the presence of the aged Erkenwald, to settle the disputes on ecclesiastical matters which had embittered past years. It would be interesting to know if these two met with Erkenwald at Fulham ; where this trio met, and when, we cannot tell, but it would have been a sight worth seeing. It is said that the stern man of Tharsis nominated Erkenwald to the king for his episcopal consecration.

There at Fulham, in the shade of the sedge and the sallow, where the sturdy bullrush lined the banks of London's great water highway for traffic, in the framework of green, 'mid the music of the birds, part of the great life passed away, and the village grew, whilst Church and State lived side by side, mutually assisting men so to pass through things temporal as not to lose the things eternal.

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The episcopal Lord of the Manor would sit in the Witenagemot, and there Erkenwald did sit when the Laws or 'Dooms of Ina' were enacted. Right laws they were, too, which had reference to the souls as well as the bodies of men. Aimed, one and all, at the stability of the State, for they knew what it was for the State not to be established, and the same with religion. When the kingdom became Christian, Church and State worked harmoniously : they would do so again in the face of national dangers. It is one of the mysteries which history reveals, that Witenagemot acted and spoke like a synod of clerics ; but there is no record that the clerics spoke like the Witenagemot. Witenagemot could blend religious orders with its laws, and no one complained, for they were all one family. When the money was short, and the population scanty, great men held various houses and took their tenants with them, and when they had eaten up everything that was food for man or beast, they moved on, and left the estate to recover. So Fulham might be a storehouse when the monks had eaten up the provisions at Chertsey.

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When Erkenwald died, the monks of Chertsey and the monks of London contended for the honour of his burial, and miracles were said to happen like unto those of the Old Testament: thus, the river opened to make passage for the dead. St. Paul's Cathedral received the honour of sheltering his remains (the monks of Chertsey wished to bury their Bishop amongst themselves), and Erkenwald's shrine stood in Old St. Paul's until its destruction by fire, and was a venerated object.

Ere the great figure passes from our mind's eye, we should delight to gather all the references which may be gleanings from a noble character. One such example we may take from the presence of the infirm Bishop Erkenwald at the funeral of the Archbishop of Canterbury, Theodore of Tharsis.

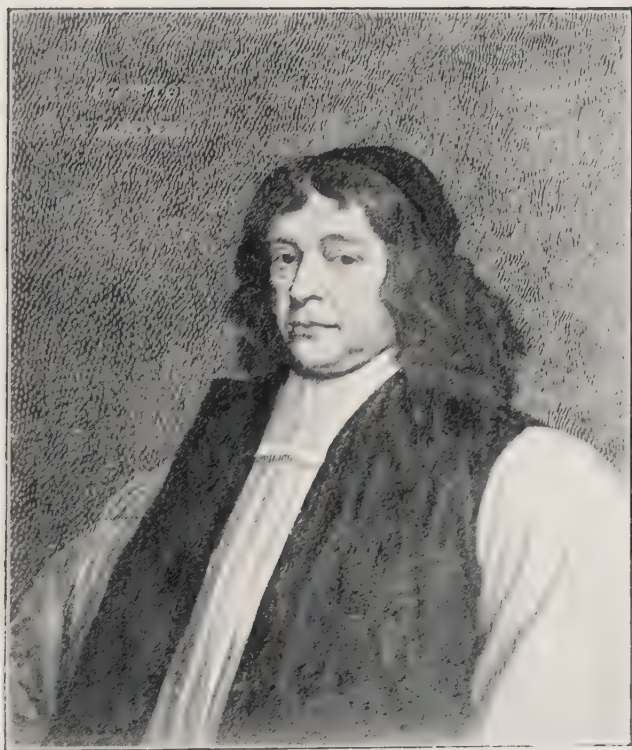
What did the ancient names mean? Erkenwald = Ar = angel, messenger; kin = kith or kind; walda = ruler, thence prince of the angel-kind; or, perhaps, Ear = the sea, kin and walda remain as above, thus Erkenwald would mean prince of the seafolk: or Aeros = Saxon form of Latin archi- (used to designate archbishops), and thus the name might signify prince-bishop.

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Other old names and their meanings are, Waldhere, 693-706—lord of the army: Ingulf, 706-745—spiritual ruler: Eggwulf, 745—fierce swordsman: Sighaeh, 772—fence of victory: Eabert, 774—bright eye: Eadgar, 783—fortunate of spear: Coenwalh, 791—keen Briton: Eadbald, 794—bold and prosperous: Heathobert, 794—bright or brilliant in battle: Osmund, 802—God's hand: Aethilnoth, 811—princely or noble in nature: Coelbert, 824—bright vessel or ship: Deorwulf, 860—fierce wolf: Swithwulf, 860—strong wolf: Heahstan, 898—lofty rock: Theodred, 926—guide or adviser of the folk: Byrrthelm, 953—protector: Dunstan, 959—hill rock: Aelstan, 961—perfect rock: Wulfstan, 966—terrible rock: Aelfhun, 1014—all free: Aelfwig, 1014—battle sprite or elf: Aelfward, 1035: Robert, 1044: William, 1051—Norman names.

List of Bishops continued to present time:

R. le Niger, 1129.	R. Gravesend, 1280,
F. Bassett, 1232.	died at Fulham, 9th
H. Wingham, 1259.	Dec., 1303.
H. Sandwich, 1263.	R. Baldock, 1306, and
J. Chishul, 1274.	Lord Chancellor.



BISHOP COMPTON.

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G. Seagrave, 1313.	E. Bonner, 1553.
R. Newport, 1317.	E. Grindal, 1559.
S. Gravesend, 1319.	E. Sandys, 1570.
R. Bentworth, 1338.	J. Aylmer, 1577.
R. Stratford, 1340.	R. Fletcher, 1595.
M. Northburg, 1354.	R. Bancroft, 1597.
S. Sudbury, 1362.	R. Vaughan, 1604.
W. Courtenay, 1375.	T. Ravis, 1607.
R. Braybrook, 1381.	G. Abbot, 1610.
R. Walden, 1405.	J. King, 1611.
N. Bubbewich, 1406.	G. Montaigne, 1621.
R. Clifford, 1407.	W. Laud, 1628.
J. Kemp, 1422.	W. Juxon, 1633.
W. Grey, 1426.	G. Sheldon, 1660.
R. Fitzhugh, 1431.	H. Henchman, 1663.
R. Gilbert, 1436.	H. Compton, 1675.
T. Kempe, 1450.	J. Robinson, 1714.
R. Hill, 1480.	E. Gibson, 1723.
T. Savage, 1496.	T. Sherlock, 1748.
W. Warham, 1502.	T. Hayter, 1761.
W. Barnes, 1504.	R. Osbaldiston, 1762.
R. Fitzjames, 1506.	R. Terrick, 1764.
C. Tunstall, 1522.	R. Lowth, 1777.
J. Stokesley, 1530.	B. Porteus, 1787.
E. Bonner, 1540.	J. Randolph, 1809.
N. Ridley, 1550.	W. Howley, 1813.



BISHOP JOHN ROBINSON.

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C. J. Blomfield, 1838. M. Creighton, 1896.
A. C. Tait, 1856. A. F. Winnington-In-
J. Jackson, 1869. gram, 1901.
F. Temple, 1885.

The early names are worthy of attention, for they are all we possess; they were only names, not always well-known names, unlike Bishop Erkenwald's, which was a household word. Some of these were evidently men of war as well as men of rede or counsel, and it is interesting to find one called by interpretation 'keen Briton' within two centuries of the time when the Briton would not deal with the great missionary, St. Augustine. Can we also indulge a notion that the character of the changed times is indicated by the change in the Bishop's titles, one of princely nature indicating a time of peace, and 'fierce wolf' the days when the Danes came again?

For the purposes of this little book, the successors of Erkenwald before and after the Reformation have been omitted, and the story of the work of the Bishop of London is resumed at the time when he was chief agent of the missionary activity of the Church of England in the new world. The records are from Fulham Palace MSS.

CHAPTER V.

THE BISHOP OF LONDON AND THE MISSION FIELD.

THE district of Pennsylvania seems to have been settled by the Dutch about 1608, and Virginia preceded that by about two years, for an expedition reached Cape Henry on the 26th April, 1607. This was apparently the first English expedition of settlement, and it was accompanied by a clergyman of the English Church, the Rev. Robt. Hunt. He was a man exactly suited to the difficult work before them; and of a peaceable disposition which was very necessary in a virgin colonial settlement. In fact in most of the letters asking for clergy from Virginia we find that one of the strongly desirable characteristics is always stated to be that the man be of pacific disposition. On the 14th May, 1607, the day after their first landing, Mr. Hunt administered the Holy Eucharist for the little company which settled upon the northern shore of the James River. This expedi-

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tion *may be said to be the foundation of modern America.* The conditions were a complete mockery of the beautiful surroundings. Indians on one side, disunited councils on the other, bad water and accommodation were trials of a very serious order. But the leader of the expedition, Capt. Smith, was backed up by the good chaplain, and gradually their difficulties were surmounted. They kept in view very clearly that their work was to propagate the Christian religion, although for the first three years their poverty and sufferings were considerable. Encouraged by an expedition under Lord Delaware matters settled down to some pretensions to progress. The church was their first building, Mr. Hunt their first pastor.

One of the captivating stories of Virginia is that of their first Christian convert Pocahontas, the daughter of Powhattan. She was only twelve years of age when she was rescued from murder by Capt. Smith. She was brought by treachery as a prisoner to an English fort, and there taught Christianity. She afterwards married a settler, and returned with him to England, where she was received by King James I., and she died at Gravesend, aged twenty-two, in the faith of

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JESUS. 'What would have been the emotions,' says Dr. Hook in his *Memorials of the Church in Virginia*, 'of the devoted missionary when he admitted Pocahontas to baptism could he have foreseen that after the lapse of 200 years the blood of this noble-hearted Indian maiden would be flowing in the veins of some of the most distinguished members of that Church, the foundation of which he was then laying.' Virginia is noted for its great college, founded primarily for the reception of English and Indian youth, and thus to provide for a native clergy.

The payment of the clergy of Virginia is very interesting, for we find it was settled that 16,000 lbs. weight of tobacco and a house, and afterwards a glebe, was assigned them, so that the income was practically about £200 a year at that time. The missionary spirit was kept constantly before the infant Church in Virginia, and they endeavoured to evangelise and educate the Redskins. Unfortunately, this goodwill was misunderstood by the ferocity of the Indian nature, and there was a great outburst wherein nearly 1000 of the English inhabitants were put to death by the Indians. This was a just cause for retaliation, but fortunately there was very

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little of this shown in Virginia. As soon as the actual fighting was over, the colonies settled down again to building their churches and providing for the faith and worship according to the use of the English Church. An attempt was made some time later to found an Independent congregation in Virginia, but it met with small support, and was suppressed by the authorities. The Cromwellian period of English history caused a great number of Royalists to proceed to Virginia, where they knew that there would be toleration and worship according to the customs of the realm. The State of Virginia was exceedingly loyal, and although the Puritans were able for a time to elect their own Governor, many places became destitute of ministers, and great negligence in procuring religious instruction ensued. Virginia proclaimed the King sixteen months before the King was restored at home, and was the first to revive the worship of the Church. A writer remarks that of the fifty parishes into which the colony was now divided, the greater number wanted alike glebe, parsonage-house, and minister; the disestablishment was complete. There were not ten clergymen remaining. Sir William

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Berkley became the first Royal Governor after the Restoration, and he enjoined the use of the Book of Common Prayer, the repair of the churches, and provision for ministers. Strict enactments against Nonconformists were rendered necessary to prevent political disturbances.

In 1620, on July 22nd, the first expedition was made to New Plymouth. This was an Independent colonising effort which sailed from Holland, where Mr. Robinson had been their pastor at Leyden. There was scarcely fifty of them who survived the first winter, so that very few English were left, and these were assisted by resources sent from Holland. They were granted a Royal Charter with power to elect yearly their own magistrates, the intention being to allow the Nonconformists, with the grace and leave of the King, to make a peaceable secession and enjoy the liberty in the exercise of their own persuasions about the worship of JESUS CHRIST. This colony became a refuge for the dissenters from England just as Virginia had been one for Churchmen.

About 1627, New York and New Jersey were occupied by Swedish settlers, and in 1664 the Dutch Governor transferred to the English

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the rule of the City of New Amsterdam, and in these settlements Dutch and Swedish Presbyterian worship reigned supreme.

Maryland was settled in 1633, and was chiefly Roman Catholic.

In 1670 Carolina was granted by King Charles II. to Lord Berkley, and this colony professed to set up perfect religious equality.

Fulham Palace may claim to extend to all Churchfolk 'hands across the sea.' Wherever the flag of England went, the Church of England went also; and, sooner or later, Fulham Palace would be occupied with the problems of the new colony.

An old, discoloured paper lies before us: its edges are frayed, its binding has been torn away, and hangs a forlorn, tattered reminder of bygone days. That old paper was a petition offered by Thomas, Bishop of London, to the King. He was the Bishop who had been a great swimmer in his day. Let us hear what the dead hand of the Bishop had to say for our instruction, when the quivering hand that penned the signature had so long before turned to the earth again. As we look at the old writing we see the portly form, and hear the

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ideas which he was desirous of clothing with words.

‘In 1606,’ says the Bishop, ‘the first grant the Crown made of lands in America was dated 10 April, in the fourth year of James. On November 20, 1606, the King, in pursuance of the right reserved to himself, gave divers orders under his sign manual and the privy seal, one of which was as follows: “That the President, Council, and Ministers should provide that the true word and service of GOD should be preached, planted, and used according to the rights (*sic*) and doctrine of the Church of England.”’

‘The second grant was made separately to the first Virginia Company, dated May 23, in the seventh of the said King, 1609, which orders that there should be a Council resident there, and gives them powers to establish all manner of laws concerning the government of the said colony, with power to punish, pardon, &c., according to such ordinances, constitutions, &c., as by such Council should be established –so always as the said ordinances, &c., as near as might be, were agreeable to the laws, statutes, government, and policy of the realm.’

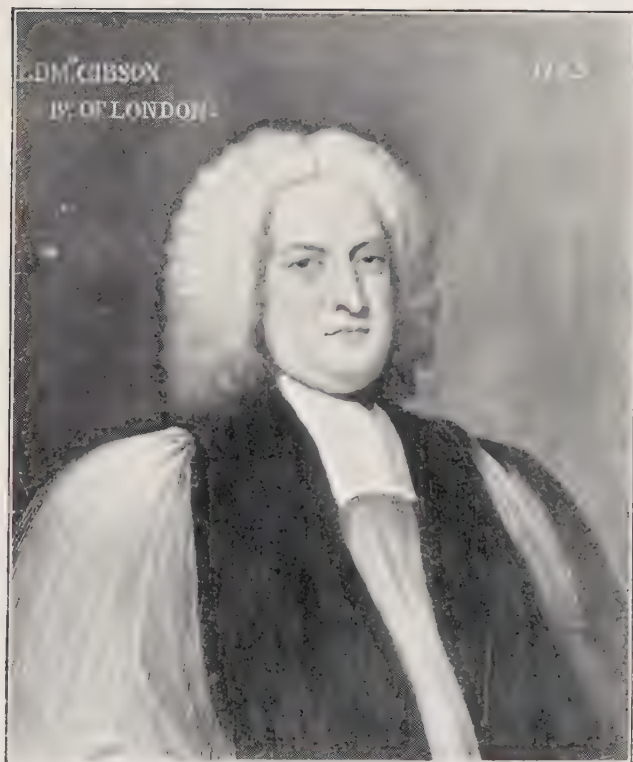
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‘In 1620 to this was added a second Virginia company, then called the council, at Plymouth. This was to the same effect as the former grant, only it added that all the persons who migrated there should take the oath of supremacy.

‘This was not a very prosperous undertaking’—the Bishop’s words are very gentle, but they mean a great deal. ‘The affairs of the Company went on but slowly, and after twelve years and great sums of money spent, the colony consisted but of six hundred men, women, and children.’ It reveals a painful story, but softened down, and couched in the most considerate language.

Leaving the particular colony, we take a survey of them in a group, and Bishop Sherlock says: ‘In 1620 there were but five clergymen in the plantations, one hundred acres of glebe in each Burrough (which were in number eleven), and a certain portion of tobacco levied from every planter. The wages being therefore arranged for the ministers, the next difficulty was to find the ministers.’

To the Bishop of London it would be natural to resort, but let us see what the faded



BISHOP GIBSON.

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ink tells us in the matter: 'The Bishop of London was a great promoter of the Plantations, and had collected and paid in 1000*l.* towards the college in Virginia, and was himself one of the Council for Virginia; but little was done towards settling the Church, and by proclamation, 15 July, 1624, the Virginia Company was suppressed.'

Virginia under Governors. — Sir George Yardley was the first governor, and his instructions are dated 19 April, 1626.

'His instructions were you are to see that Almighty GOD is duly and daily served.' In 1650 Sir William Berkeley is instructed when he became governor: 'GOD is to be duly and daily served according to the form of religion established in the Church of England.'

'After the Restoration, for all these things were disarranged by the rebellion, in 1675 we find the following :—

'21 Jan., 1675.—Their Lordships desire that enquiry be made touching the jurisdiction which the Bishop of London hath over the foreign plantations, in order to which see the Charter of Virginia and New England, or by any other order since, but most probably about the year 1629, when Bishop Laud was in chief authority.'



BISHOP SHERLOCK.

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‘In 1679 Lord Culpeper was governour of Virginia: his instructions are dated 6 Sept., 1679, and the Book of Common Prayer as is now established is to be read each Sunday and holy day, and the blessed sacrament administered according to the rules of the Church of England: and no minister was to be preferred in the colony without a certificate from the Bishop of London of his being conformable to the doctrine of the Church of England.’

‘In 1725 the opinion of the Attorney-General and the Solicitor-General was sought and obtained upon the question of the jurisdiction of the Bishop of London over the Colonies. The opinion was adverse, and stated that the jurisdiction resided in the Crown by virtue of the royal supremacy. A patent was thereupon sought and granted under the Broad Seal to Dr. Gibson, as Bishop of London, but it did not provide that his successors should share in it.’

‘Dr. Gibson’s commission was to visit all churches and manage the clergy, but he had no power given him over counterfeit clergy or over laymen. The Bishop had power to appoint commissaries, but this was not sufficiently

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guarded, and he had no veto on their decisions.'

Bishop Sherlock then points out the disadvantages the American Church lay under at this time. They were deprived of confirmation and ordination. The proposed remedy which Bishop Sherlock suggested was 'to suffer the episcopal churches in America to have one or more suffragan bishops residing among them.'

In case dissenters objected to this, as they actually did later on, the Bishop points out, 'first, that the dissenters by no means make the body of inhabitants in his Majesty's American dominions; and, secondly, that the Church of England being established in America, the dissenters who went to New England could only have a toleration, as appears in their several charters, and more particularly in Rhode Island Charter, granted in the fourteenth year of King Charles the Second.'

The Church, the Bishop proceeded, 'was established in North and South Carolina, Virginia, Maryland, Jamaica, Barbadoes, Antegoa, Nevis, and the rest of the Carribee Islands, while Pennsylvania was under the government of the Quakers, and New England and the

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adjoining colonies under the Independents, but in some of them are a great number of Churchmen.'

To take away all occasion of complaint, the Bishop proceeds to point out 'that it was not intended to send Bishops into the dissenting colonies, nor into any colony with coercive power.'

The Bishop then reasonably adds, 'that if the North did not want bishops, it was no argument that in the south and middle parts of America the Churchmen should be deprived of them.' Further, the Bishop argued 'that only Churchmen were obliged to accept the supremacy of the Crown, dissenters of all kinds are discharged from all regard to it, and are at full liberty to act for themselves in religious affairs without taking the consent or even the advice of the Crown.'

'But the Churches in America want their first and most essential member, a Bishop to reside with them, and have waited with patience for the Crown: and their brethren at home, the Bishops of England and the Society for Propagating the Gospel, have often been intercessors to the Crown on their behalf.'

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The objections are the following :—(1) Whether Bishops would be agreeable to the people there ; (2) How they could be maintained. The Bishop answers that the northern parts are not concerned, and they have no right to judge for others. The laws are then invoked, and South Carolina is quoted ; ‘the parishes are to be served by episcopally ordained ministers, and the schoolmasters are to be Churchmen. In North Carolina, the establishment of the Church is to be in force. In Virginia, no minister to be allowed to officiate in this country but such as have received ordination from some Bishop in England. In Maryland, places of worship according to the usage of the Church of England to be deemed settled and established churches. In Barbadoes, the Church of England established and orthodox ministers of the Church have maintenance provided for them. In Antegoa, only those in Deacons’ and Priests’ orders to be presented to benefices. In Nevis, maintenance provided for Church of England clergy. In Leeward Islands, the Governour may suspend an incumbent, giving notice to the Bishop of London. In Jamaica, none can hold a benefice unless they are in Deacons’ and Priests’ orders.’

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‘These laws prove that an episcopal clergy is recognised. ‘Is it likely,’ adds Bishop Sherlock, ‘that they would be unwilling a Bishop should reside among them where his authority and influence might be of great use, and the Bishop residing had no more power than they were willing to allow a Bishop to exercise from a distance?’

(2) ‘How far would they be contented to admit the jurisdiction which the Bishops in England have under the Crown?’

‘As the first planters in America were members of the Church of England, and carried with them a regard to the government and discipline of their mother Church, but being for some years deprived of public Church communion for want of ministers regularly ordained, powers had been given to Justices and Churchwardens and Governours in their respective provinces. But all this was because they wanted Bishops among them. The illustration of this, which Bishop Sherlock quotes, is the case of the Leeward Islands.’

‘Again, even those who are born in the colony know that ministers must be episcopally ordained, and their children confirmed. The

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objection was more probably to ecclesiastical courts. Let them, says the Bishop, at least have such Bishops among them as they are willing to receive. The Church ought to enjoy the rights of a Church in equal degree at least with tolerated societies of dissenters.'

Maintenance.—Not by a tax or an imposition on the people certainly, nor on the Crown; but by annexing some preferments abroad to these bishoprics, and by giving the Bishops a capacity of receiving benefactions from such as will be ready to promote so good a design. But as the care to maintain the Bishops will be premature till His Majesty's pleasure is known as to appointing them, it may wait His Majesty's determination.'

The Bishop concludes : 'As the Bishop of London is generally supposed to be the Bishop principally if not only concerned in the plantations, he desires to say one word for himself, and to assure your Majesty that, however necessary to the state of religion and the churches abroad the settlement of Bishops in America be, and however sensible he is that with the authority granted to the late Bishop of London he could by no means answer the good purposes

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intended by your Majesty, yet he submits himself to your royal pleasure, and whatever part you, in your royal wisdom, shall think fit to allot to him, he will discharge it to the best of his ability.—THO: LONDON.'

CHAPTER VI.

THE MISSION FIELD—CONTINUED.

THE following gives a glimpse into life on the Plantations, where family prayer had to take the place of public worship. It illustrates the connection between Fulham Palace and Greater England in the eighteenth century.

FORM OF PRAYER RECOMMENDED BY THE BISHOP TO BE USED EVERY MORNING ON A PLANTATION.

Let the following verses of the Morning Hymn be first sung :

Awake, my soul, and with the sun
Thy daily stage of duty run ;
Shake off dull sloth, and early rise
To pay thy morning sacrifice.

Thy precious time mis-spent redeem,
Each present day thy last esteem ;
Improve thy talent with due care,
For the great day thyself prepare.

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In conversation be sincere,
Keep conscience as the noonday clear ;
Think how all-seeing GOD thy ways
And all thy secret thoughts surveys.

LORD, I my vows to Thee renew
Disperse my sins as morning dew ;
Guard my first springs of thought and will,
And with Thyself my spirit fill.

Direct, control, suggest this day
All I design or do or say,
That all my powers, with all their might,
In Thy sole glory may unite.

Praise GOD from whom all blessings flow,
Praise Him all creatures here below ;
Praise Him above, ye heavenly host,
Praise FATHER, SON, and HOLY GHOST.

Then let one say :

Man goeth forth to his work and to his labour until
the evening.

Then, all kneeling, let one devoutly say, Let us pray.

O LORD, our Heavenly Father, Who givest life
and health and all good things, we offer Thee our most
hearty thanks for that we have laid us down and slept,
and through Thy goodness have risen this morning to
see another day. We thank Thee for our health and
strength, for our food and clothing, and for all the com-
forts of this life, which by Thy great mercy we enjoy:
but above all we bless Thee for Thine inestimable love

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in the redemption of the world by our LORD JESUS CHRIST, for the means of grace and the hope of glory.

Thou, O GOD, hast made us, and not we ourselves, despise not then the work of Thine own hands ; keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul.

Thou, O GOD, of Thy tender love towards mankind hast redeemed us by the blood of Thy dear Son.

Thou hast promised that whoever believeth in Him should not perish, but have everlasting life. LORD, increase our faith more and more, that we may believe in Him, and trust in His blood thus graciously shed for the pardon of our sins, and daily endeavour ourselves to follow the blessed steps of His most holy life.

We have sinned and done amiss. Yet hear us, LORD, for Thy mercy is great, and after the multitude of Thy mercies look upon us and for CHRIST's sake forgive us.

Thou, O GOD, didst in our baptism pour Thy holy spirit into our hearts, and receive us into the number of Thy children by adoption and grace. Grant that we may continue thine for ever, and so increase in Thy holy spirit more and more, that all our doings may be ordered by Thy governance to do always that is righteous in Thy sight.

In the midst of life we are in death ; and after death cometh Judgment. Grant, LORD, that these thoughts may make us careful how to live ; that, denying ungodliness and worldly lusts, we may live soberly,

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righteously and godly in this present world, and be accepted of Thee in the last day for our REDEEMER's sake. Of ourselves we can do nothing ; but in Thee, LORD, is our hope. Look mercifully, we beseech Thee, upon our infirmities : enable us to serve Thee, our GOD, in all holiness and righteousness ; and our earthly master in all honesty, faithfulness and diligence, with good will doing service as to the LORD and not to men. So fill us with a sense of our duty one to another, that putting away all anger, lying, hatred, and evil speaking, we may speak the truth every man with his neighbour, and be kind one to another ; tender-hearted, forgiving one another if any man have a quarrel against any, even as Thou, LORD, for CHRIST's sake hast promised to forgive us, that thus bringing forth the fruit of good works in this life, we may of Thee be plenteously rewarded in that which is to come, through the merits and mediation of JESUS CHRIST our SAVIOUR. *Amen.*

Our Father, &c.

The grace.

FORM OF PRAYER.

*Recommended by the Bishop to be used every evening
on a plantation.*

All praise to Thee, my GOD, this night,
For all the blessings of the light ;
Keep me, O keep me, King of kings,
Beneath Thine own Almighty wings.

Forgive me, LORD, for Thy dear Son,
The ills that I this day have done ;

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That with the world, myself, and Thee,
I, ere I sleep, at peace may be.

Teach me to live that I may dread
The grave as little as my bed ;
To die, that this vile body may
Rise glorious at the awful day.

O may my soul on Thee repose,
And may sweet sleep mine eyelids close ;
Sleep that may me more vig'rous make
To serve my GOD when I awake.

Praise GOD from Whom all blessings flow, &c.

Then let one distinctly say,

WE will not suffer our eyes to sleep, nor our eyelids to slumber, neither the temples of our head to take any rest, till we have called upon the LORD, Who is worthy to be praised, and offered to our GOD the sacrifice of thanksgiving.

Then, all kneeling, let one devoutly say,

O LORD, our heavenly Father, Who art about our path and about our bed, and spiest out all our ways, we humbly thank Thee for thy fatherly goodness towards us the day past. We earnestly beseech Thee to continue Thy merciful protection to us this night, that we may lay ourselves down to sleep, and rise again refreshed and strengthened for the duties of another day. Let no evil befall us, nor any plague come nigh our dwelling. O merciful God, pardon,

FULHAM PALACE

for CHRIST's sake, our offences; correct and amend what is amiss in us. As we grow in years, may we grow in grace and in the knowledge and love of Thee our GOD. And, forasmuch as we know not the hour of our death, grant that we may, for the time to come, live soberly, righteously, and godly here on earth, through the faith which is in JESUS. When we leave this world may our souls be received into that blessed place where the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and peace. And when our bodies shall be raised up at the last day may we dwell for ever in happiness with Thee in Heaven, through the merits of Thine only Son, JESUS CHRIST our SAVIOUR. *Amen.*

Our Father.

The grace.

Although no other copy is to be found in the Fulham MSS., it seems natural that somewhat similar, if not identical, family prayers were sent to various colonies.

CHAPTER VII.

THE MISSION FIELD—CONTINUED.

THE difficulties which the missionaries and the Bishop of London had to contend in their work of mercy were not confined to the Court and the ships, but they extended to all departments of work, even to that of dispatching the carefully-written letters, as the following transcript illustrates :—

Bartlet's Buildings, 10 Feb., 1730.

My Lord,—Being obliged to attend at the India house for dispatching the cargo going to the missionaries at Fort St. George, it is my duty not to delay sending Govr. Belcher's packet to your lordship till I can have the honour of waiting on you for your commands in the affair he has recommended.

I sent your lordship's first letter to Dean Berkeley by the *Union*, Captain Homans master, under cover to the governour before this packet came to hand ; the other letter to the Dean will go by a ship that is expected to sail the latter end of this week, which are the first ships that have gone to New England since October last.

Your lordship's letter to Mr. Anderson at St.

FULHAM PALACE

Christopher's was sent by the *Charming Rachel*, Captain Dunn master, the 2nd of Jan., and the letter to ——— at Hamborough was delivered a few days after to John Carstens, master of the *Unity* bound for Hambro.

I am, my lord, your lordship's most obedient
humble servant, HENRY NEWMAN.

The following gives an interesting glimpse of the way the correspondence reached its destination, and must have formed a topic of conversation in the far-off coffee-house:—

From Bartlet's Buildings,
22 Sep., 1736.

My Lord,—The undermentioned letters were left the 11th cur't at the Virginia Coffee-house to be forwarded by Captain Briggs bound to Virginia whence those for Maryland and North Carolina are to be sent by the post established there.

I should have sent this notice sooner, if I had not had hopes of the honour of waiting on your lordship at Whitehall. I am, &c., HENRY NEWMAN.

For the Rev. Mr. Holt,
rector of St. Luke's Parish on
Chester river in Maryland.
For his excellency Gabriel Johnson, Esq.,
Governour of North Carolina.
For Charles Bridges
at Williamsburgh in Virginia.

FULHAM PALACE

The other six letters were forwarded in July last,
as I informed your lordship.

LETTERS FOR THE PLANTATIONS RECEIVED FROM THE LORD BISHOP OF LONDON.

WHEN FORWARDED.	BY WHOM FORWARDED.
1736, July 22nd, for the Rev. Mr. Honeyman, at Newport, on Rhode Island,	by the <i>New Cambridge</i> , Capt. Crocker.
For the Rev. Mr. Price, Com- missary at Boston, in New England,	by ditto.
For his excellency David Dunbar, Esq., Governour of New Hampshire,	by ditto.
For the Rev. Mr. Cummings, Commissary at Philadelphia, in Pensylvania,	by the <i>Samuel</i> , Capt. Piercy.
For Mr. Benjamin Price, at New Brunswick, in New Jersey,	by the <i>Endeavour</i> , Capt. Winkworth.
For the Rev. Mr. Commissary Vesey, at New York,	by ditto.
For the Rev. Mr. Holt, rector of St. Luke's Parish on Chester river, in Queen Anne's county, on the eastern shore of Mary- land.	

FULHAM PALACE

WHEN
FORWARDED.

BY WHOM
FORWARDED.

For his excellency Gabriel Johnson, esq., Governour of North Carolina.

For Mr. Charles Bridges, at Williamsburgh, in Virginia.

THE BISHOP OF LONDON TO HIS COMMISSARIES.

London, 20 September, 1750.

I have no excuse to make for the silence I observed towards you and the other Commissaries in the plantations, but only this, that I have waited in hopes of a settlement of ecclesiastical affairs for the colonies in some shape or other.

I have been far from neglecting the affairs of your Churches, and have been soliciting the establishment of one or two bishops to reside in proper parts of the plantations, and to have the conduct and direction of the whole.

I am sensible for myself that I am capable of doing but little service to these distant Churches, and I am persuaded that no bishop residing in England ought to have or be willing to undertake this province.

As soon as I came to the see of London, I presented a memorial to the King upon this subject, which he referred to his principal Officers of State to be considered.

But so many difficulties were started that no report was made to his Majesty.

FULHAM PALACE

After this I presented a petition to his Majesty in Council to like purport.

His Majesty's journey to Hanover left no room to take a resolution upon an affair that deserved to be maturely weighed. This lies before the King in Council, and will, I hope, be called for when his Majesty returns to England.

This is a short state of the case.

You will see by the account that I am not yet able to say anything as to the effect of these applications, but as in all events a new patent must be granted either to the Bishop of London or to a new Bishop, I desire to be informed by you how the jurisdiction has been carried on during the time that the late Bishop of London acted under the patent from the Crown.

I know the jurisdiction so granted extends only to the clergy, but, with respect to this branch, there seem to me to be some defects in the patent; but I will not point them out to forestall your judgment, but I shall be much obliged to you for any observation upon this head, which your experience has furnished you with, which I shall endeavour to make use of for the service of the Church abroad.

I am your affectionate brother and servant,

THO: LONDON.

The following will give some idea of the difficulties of a missionary journey two centuries ago. It is a receipt by the captain of a ship

FULHAM PALACE

for the missionary's expenses on the outward trip :

Received Feb. 25, 1728, of the Rev. Mr. William Dawson—

Fifteen pounds eleven shillings and eight pence for his passage in the *Willamsburgh* to Virginia.

F. RANDOLPH.

Common passage, six pounds.

fresh provisions, eight pounds six shillings and eight pence.

Building his cabin, one pound two shillings and three pence.

total, fifteen pounds, eight shillings, and eleven pence.

There is a note on this account added :

WILLIAM & MARY COLLEGE.—Thomas Dawson elected president of the college, Feb. 25, 1756.

A MARRIAGE LICENSE.

‘ By the honourable WILLIAM KEITH, Esq., Lieut't Governour of the province of PENNSYLVANIA, counties of New Castle, Kent and Sussex upon Delaware, to the Rev. Thomas Hughes, Minister attending the services of the Church at Philadelphia.’

‘ WHEREAS application hath been made by John Bringhurst of Philadelphia, Mariner, and Mary Claypole of Philadelphia, seamstress, to be joined together in holy matrimony, and finding upon due examination

FULHAM PALACE

that there is no thing lawful let, or impediment by reason of any precontract, consanguinity, affinity, or any other just cause whatsoever to hinder the said marriage, THESE ARE to license and authorise you, the said minister, to solemnise the said marriage between the said John Bringhurst and Mary Claypole publicly in the Church aforesaid between the hours of 8 and 12 in the forenoon according to the canons and ecclesiastical constitutions of the Church of England.

‘Given under my hand and seal the 27 day of October in the year of our Lord one thousand seven hundred and ten.’

W. KEITH.

An account of Money given to the church and clergy of the Province of Pennsylvania and territories by Charles Gookin, Esq., Lieut’t Governour.

To Common Prayer books for the Church

of Philadelphia	...	...	...	£7	0	0
To one for the Minister’s desk	...	...	...	0	16	0
To the Church	...	...	£10	0	0	
To 10 more pistoles	...	11	16	6		
To more promised	...	8	3	6		
					30	0 0
To the Minister of Philadelphia, 3 years subscriptions					13	10 0
To the Minister of New Castle, 1 year ditto	...				4	10 0
To the Church of Bristow					5	0 0
To the Church of Oxford					4	0 0
To a seat in the Church of New Castle	...	...			10	0 0

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To ditto in the Church of Philadelphia	10	0	0
To ye Steeple at New York	4	15	0
	£	89	11 0
ditto to the Church of New Castle	9	0	0
Subscribed towards ye building of a steeple to ye church of Philadelphia ...	10	0	0
Nine pounds per ann. to ye two ministers of Philadelphia and New Castle since his Hon's. arrival ...	58	10	0
		67	19* 0
	£	157	10 0

PROVINCE OF NEW YORK IN AMERICA.

Rye, Aug. 17, 1758.

MY LORD,—I am aware how valuable your lordship's time is, and that the most weighty affairs fill up every moment of it, and should not presume to trouble you with an affair that should incroach even upon your leisure, but that I am persuaded you feel a pleasure in every opportunity of exerting your influence for the benefit of GOD's true religion and for the assistance of your clergy, especially in those remote parts of your cure, in respect of which I am well assured it is none of the least of your troubles that our distant situation

[* sic.]

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prevents our receiving the influence of many kind offices we might depend upon from your lordship's presence, if we should be so happy as to enjoy it.

That in the colonies called New England the people are mostly dissenters of one sort or other must be well known to your lordship, and that they use their power in compelling the professors of the Church of England among them as if they themselves were an established church: so their controversial writers assume very positive airs, and treat the constitution of our national Church, and the professors of it in this country especially, with such rudeness and indecency as tries the patience of the most mortified Christian.

Mr. Hobart, of Freshfield, a few years ago preached and printed a sermon which began a controversy which is yet subsisting: after an attack upon the episcopacy of the Church as inconsistent with that equality which by CHRIST's institution ought to subsist among His ministers, he charges schism with great boldness upon the professors of the Church of England, and urges the awful guilt of it to deter his hearers from such dangerous communion.

This has produced vindications, addresses, &c.

It has been argued on our side that the colonies are part of the English realm which is the Church of England, and therefore we are in duty bound to submit to the government thereof in things religious as well as civil, and not to separate from its communion: That the establishment of the Church of England extending to all its parts reaches hither, which is specially evident by the Act of Union and his

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Majesty's patent granted to the late Bishop of London to exercise spiritual jurisdiction in the Plantations.

Against this has been urged the authority of a passage in a letter of the Lords Justices in the year 1725 to Leu't-Governour Dummer 'that there is no regular establishment of any national or provincial church in these plantations.' And of a passage in a letter from the late Bishop of London to Dr. Coleman, a Presbyterian minister in Boston, May 24, 1735 : 'My opinion has always been that the religious state of New England is founded on an equal liberty to all Protestants, none of which can claim the name of a national establishment or any kind of superiority over the rest.'

These passages were both wrote without having in view the present subject of the controversy, but to answer a quite different purpose, being wrote to and for the information of one domineering sort which claims the privilege of an establishment, and would treat all others, even the professors of the Church of England, as dissenters and separatists.

That all the various sectaries should enjoy entirely the benefit of toleration is what nobody gainsays, what nobody I hope envies them. But when the legislature of Boston was applied to for convening a Provincial Synod, the Lords Justices wrote to the Lie't-Governour directing him to put a stop to such a proceeding as being an invasion of the king's prerogative ; in which letter was the above paragraph, at least the sense of it, which to me seems only to deny any establishment that could be made to dissenters.

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And with respect to the Church of England to insinuate no more than that we are but too sensible of, viz., that what the Act of Union provided with respect to an establishment of religion in the Plantations has had no other effect than to declare us members of our mother church, the Church of England, and permit us to adhere to her communion and revive the sacred influence of her episcopacy without being liable to insults and criminations on that account, and to expect what we shall be so happy as to see a bishop appointed for us. This establishment is indeed wanting. What may be done for us in consequence of the Act of Union is yet undone. This seems to be what is implied in the preamble of the late Bishop's patent '*cum coloniæ, plantationes cæteraque domina nostra in America nondum divisa vel formata,*' &c.

The dispute is whether the Act of Union, anno quinto Annæ regina, sect. 8, providing for the 'preservation of the English establishment within the kingdoms of England and Ireland, the dominion of Wales, and the town of Berwick-upon-Tweed, and the territories thereunto belonging,' under the word 'territories' does not comprehend the English Colonies.

Your lordship's opinion, if in our favour, and we had leave to divulge it, would be at this time a consolation to many who not only esteem the constitution of the Church of England preferable in itself to any other, but think they discharge a good conscience by professing themselves of that communion, in the face

FULHAM PALACE

of insults and many inconveniences. Because they think they thus follow peace. But their adversaries tell them that they contract the awful guilt of schism, and that neither God nor the King will approve their zeal for conformity.

A short paragraph from your lordship would be of equal authority with those alledged against us, and carry the same reverence and respect. And for my own part shall most humbly submit to correction from your lordship's hand if I have gone into mistakes.

Begging your lordship's prayers and benediction, and craving pardon for the presumption,

I most dutifully subscribe,

My Lord, your lordship's most dutiful and obedient
son and very humble servant,

To the Right Reverend JAMES WETMORE.

Thomas Lord Bishop of London.

LUNENBERG PARISH IN RICHMOND COUNTY.

May 10, 1707.

To the gentlemen of the vestry and others of the southernmost Parish of Amelia County.—Whereas it is the desire of our minister, the Reverend William Kay, to remove from us to settle with you. We, the subscribers, freeholders, and inhabitants, hereby certify that the said William Kay has been diligent in attending his churches, and that his doctrine is orthodox and conformable to the Church of England as by law established to the best of our judgment. And whereas there have been many crimes laid to his charge . . . none of which faults do we know him to be guilty of; and we believe

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if he were guilty of any of them, he would certainly have been prosecuted for the same.

It is reported that if he did get a character, it would only be to get quit of him ; we do likewise certify that in that case the majority of the vestry thought fit to continue him, we and several others should be well satisfied with it.

Witness our hands, 26 day of December, 1742,
MARMADUKE BECKWITH.
WILLIAM SKANTLEBURY.
E. FANTLEROY.
ROBERT TOMLIN.
JOHN FORD.
CHARLES DYE.
JOHN BELFIELD.
BENJAMIN RUST.

William Lowry and family were sick.

1727.

To the Most Serene and Most Mighty Prince GEORGE, King of Great Britain, France, and Ireland, and Lord of British America, the humble request of Charles Augustus NINAGREL, Sachem of the Naragansett Indians. Most Serene Prince,—Though I have the honour to derive my descent from princes absolute and independent, yet, when the English settled in this Western World, my ancestors not only submitted to be governed by their laws, but at all times assisted the English against those tribes who at any time, either by themselves, or in conjunction with the French of Canada, have committed hostilities upon them, and have ever since confessed an entire submission to your Em-

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pire, as I and all I have with the most profound submission now do.

And I have observed in the lives of the English a more regular practice than can ever (as I am now induced to believe) arise from the principles of mere morality, attribute it to the influence of the religion your happy subjects do profess.

Being, therefore, of this opinion, and hoping to be refined by that excellent religion proclaimed to the world by the disciples of JESUS, and to bring my people to be governed by its holy rules, I am very desirous to be instructed and that my people may be informed in the principles of that religion your Most Serene Majesty and happy people profess.

In order to obtain this end I propose to make a settlement of a certain quantity of land for a perpetual glebe in my territory of Misquammacuik upon a minister well affected to your Majesty's person and government, who will take pains to understand our language so as to instruct us in the Christian religion, and would therefore humbly entreat your most sacred Majesty that some pious and discreet clergyman, ordained according to the manner of the Church of England, might by your Majesty be ordered to come and reside as a missionary among us.

And forasmuch as I can only give a tract of wild and uncultivated land for the encouragement of such a person to settle among us, I therefore most humbly beseech your Majesty to allow him a salary sufficient to support the character of such a missionary from your Majesty.

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And perhaps there will not be a more shining instance of compassion and well-bestowed charity in your glorious reign than in being the instrument of saving (as Europeans call) a savage nation from (what they say it) eternal ruin.

This is humbly requested of your most serene and most potent Majesty's entirely devoted and most obedient and humble servant.

The mark of Charles Augustus Ninagrell, □
Misquammacuick, *alias* Westerly, in your
Majesty's colony of Rhodeesland and province of
Virginia of America, July 13, 1727.

Signed in the presence of

JAMES M. SPARROW, Clerk,
WILLIAM GIBBS,
JOHN HALL, Minister.

An interesting return is made by the Clergy to the Bishop of Quebec, which gives a glimpse of the progress of the Church at the time.

This is copied from the Bishop's analysis of the returns; the original is a Fulham Palace MS.

(Circular.)

QUEBEC, 15TH NOV., 1827.

I. What is the whole number of Protestant Inhabitants within the range of the labours of the Clergy of the Church of England?

U.C., 64,829.

L.C., 35,595 (Quebec included).

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2. What is the total number of persons who attend upon your preaching in all the different places where you at any time officiate ?

U.C., 12,574 (4 reports No. not stated).

L.C., 11,266, with the addition of Quebec, viz., 1650. (No returns from 2 ministers.)

3. What is the number of Churches or of Preaching-stations, regular or occasional, where you perform duty ? And at what intervals do you perform it at each ?

U.C., 42 or 43 churches, 54 preaching-stations.

L.C., 31 churches, 2 chapels, 1 building, 2 temporary chapels, 54 other preaching-stations.

Greatest number of preaching-stations served by one clergyman, 11, viz., by Mr. Ansley of Hull, who has 7 in U. and 4 in L.C.

4. What are the distances of each from the headquarters of your charge, and what is the present state of the communication between the one and the other ?

U.C., from 3 to 40 miles.

(1) New wood roads, in seasons on foot only ; or by water, canoe over floating masses of ice.

The Bishop and Archdeacons are, in their circuits, subject to encounter the same difficulties.

L.C., from $1\frac{1}{2}$ to 90 miles.

5. Can any circumstances be stated which fairly warrant a belief that more of the persons thus occasionally visited would regularly attach themselves to the Church of England, if more frequent opportunity of attendance upon her ordinances could be provided ?



Russell & Sons,]

[London.

THE RIGHT REV. ARTHUR F. WINNINGTON-INGRAM, D.D.,
BISHOP OF LONDON.

FULHAM PALACE

U.C., 26 favourable answers, 1 unfavourable, 1 no answer.

L.C., 14 favourable, 3 unfavourable answers.

6. What instances are there within your knowledge of the erection of Churches, or of other preparatory steps taken for introducing the worship of the Church of England where no Clergyman of that Church has hitherto been placed?

U.C., 37 instances, 1 returns no answer.

L.C., 17 instances.

7. What places are there in your neighbourhood, within or without the limits of your charge, where there is encouragement for the establishment of the Church of England; and what do you know of the number of persons who would be disposed to avail themselves of her worship and ordinances, if placed within their reach?

U.C., 40 instances.

L.C., 27 instances.

8. When did you take possession of your Parish or Mission?—what has been the increase of your Congregation or Congregations since that time?—and what proportion has it kept with the general increase of Population?

U.C., 22 instances of increase.

L.C., 15 instances of increase.

9. What is the number of Professed Adherents to the Church of England?—and what is the number of communicants?

FULHAM PALACE

U.C., professed adherents, 13,415 souls, and 70 families (5 returns no answers); communicants, 1488.

L.C., adherents 11,850, and 25 families; Communicants, 1587, with Quebeck added, 2087.

10. What is the number of persons within the sphere of your knowledge who have joined the worship of the Church of England, not having previously belonged to that Church?—and, among such persons, what is the number who have contributed in any way to the erection of the Church, and the number who have become communicants?

U.C., 1609 souls; become Communicants, 244; and at York and Richmond the No. uncertain.

L.C., 3028; Communicants, 242.

11. What is the number of persons belonging to the families of such as are described in the foregoing question, who were confirmed at the last confirmation?—and what was the whole number confirmed?

U.C., 109; whole number, 813.

L.C., 225; total confirmed, 840.

12. What is the total number of persons within the limits of your charge who are not fixed members of any religious communion?—or who may be considered as exempt from any decided religious preference?

U.C., 6000 and upwards.

L.C., 5739.

14. What is the number of other Protestant places of Worship, and of Preachers?

U.C., 52 places of worship; 56 preachers.

L.C. 20 places of worship; 23 preachers.

PRESENT
Of the Established Church

Districts.	Clergymen.	Townships and Stations.
Eastern District.	{ Rev. S. J. Mountain, { Rev. J. G. Weagant, { Rev. F. Myers, { Rev. D. Robertson, Assis't.	{ Mill Roches, { Cornwall, { Coteau du Lac, { Onsaburgh, { Williamsburgh, { Back Concessions, { Matilda, { Concessions,
Johnstown District.	{ Rev. Mr. Blakey, { Rev. J. Wenham, { Rev. Mr. Elms,	{ Maitland, { Prescott, { Oxford, { Marlborough, { Brockville, { Three Stations besides, { Beverly, { Lansdown, { Wiltsee, { Lake Lorida,
Bathurst District.	{ Rev. Mr. Harris, { Rev. Amos Ainslie, { Rev. Mr. Byrne,	{ Drummond, 3d Concessions, { Drummond, 8th Concession, { Perth, { Eight miles from Perth, { Seven from do. another direction, { Bathurst, 8th Concession, { Eleven miles from Perth. { Lanark, 12th Concession, { Seventeen miles from Perth, { Beckwith, { Packingham, { Ramsay, { March, { Napean, { Tarbolton, { Fitzroy, { Goulbourne, { Huntley, { Gloucester, { Richmond,

STATE

Upper Canada, February, 1828.

Churches.	Regular Service.	Occasional Services.	REMARKS.
Church	Regular	Occasional	
Church	Regular	Occasional	
Church	Regular	Occasional	
Church	Regular	Occasional	
Church	Regular	Occasional	
Church	Regular	Occasional	
Church	Regular	Occasional	
Church	Regular	3 Occasional	
Church	Regular Regular Regular Regular Regular Regular Regular Regular		The Church at Wiltsee lately burnt by accident.
Church		Occasional Occasional Occasional Occasional Occasional Occasional Occasional Occasional	Mr. Ainslie resides at Hull, in Lower Canada, but serves at all these places within this Province.
Church	Regular		

PRESENT
Of the Established Church

Dis- tricts.	Clergymen.	Townships and Stations.
Midland District.	Archdeacon Stuart,	Kingston,
	Rev. R. Tunney, Chaplain to the Forces.	
	Rev. T. Payne, Navy Chap- lain	Navy Point, Bath,
	Rev. J. Stoughton,	Amherst Island, Frederickburgh,
	Rev. Job Deacon,	Marysburgh, Adolphustown,
	Rev. W. Macaulay,	Hollowell, Belleville,
Newcastle District.	Rev. Thomas Campbell,	Sidney, Mohawk Village, Thurlow, Hillier,
	Rev. M. Grier,	Carrying Place, Améiasburgh, Murray, Cobourg,
	Rev. A. Bethune,	Gaol & Court House, Hamilton, Haldimand, Clarke, Port Hope, Peterborough,
	Rev. S. Armour,	Monaghan, Smith, Otonabee, Five miles from Otonabee,
	Rev. J. Thompson,	Cavan, Six miles South East, Nine Miles South East, Monaghan, Emily,
		York,
Home District.	The Archdeacon of York,	York,
	Rev. Dr. Phillips, Master of the Royal Gram. School,	Yonge-Street,
	Rev. A. Macaulay, Assis't,	Etobicoke or Mimico,
	Rev. J. Hudson, Chaplain to the Forces,	

STATE

Upper Canada, February, 1828.

Churches.	Regular Service.	Occasional Service.	REMARKS.
Church	Regular		
Church	Regular		
Church	Regular	Occasional	Mr. Stoughton and Mr. Deacon supply Fredericksburg alternately.
Church	Regular	Occasional	
Church	Regular		
Church	Regular		
Church		Occasional	
		Occasional	
Church	Regular		
	Regular		
Church	Regular	Occasional	
	Regular		
		Occasional	
Church	Regular	Occasional	
		Occasional	
		Occasional	
Church	Regular	Occasional	
		Occasional	
Church	Regular		
Church	Regular		

PRESENT
Of the Established Church of

Dis- tricts.	Clergymen.	Townships and Stations.
Home Dist.	Rev. James Magrath,	Toronto, Toronto, back Concessions,
Gore District.	Rev. Ralph Leeming,	Barton, Hamilton, Glanford,
	Rev. R. Lugger,	Mohawk Village,
	Rev. W. Hough,	Brantford, Oneida Village,
Niagara District.	Rev. G. Grout,	St. Catharines,
	Rev. Robert Addison,	Grimsby,
	Rev. Thomas Green,	Niagara, Queenston,
	Rev. J. Handcock, Chap- lain to the Forces	St. Davids,
	Rev. William Leeming,	Stamford, Chippawa,
	Rev. Mr. Leeds,	Thorold, Fort Erie,
Western Dist.	Rev. A. M'Intosh,	Nine miles from Fort Erie, Long Point or Woodhouse, St. Thomas, Yarmouth Plains,
	Rev. Thomas Morley,	Dunwich, London, London, six miles further, Chatham,
	Rev. E. J. Boswell,	Sandwich,
	Rev. R. Rolph,	Amherstburgh, Colchester,
Total	39 Clergymen	102 Stations

CHART, as given to the Honorable R. W. Horton, *May*, 1827.

Clergymen	30
Stations	58
Churches built	35

NOTE 1.—Regular, means fixed times for service, if not longer than a fortnight asunder, except at the residence of the Missionary where there is service once or twice every Sunday.—Many of the Missionaries appoint evenings on week days for performing service and preaching.

STATE

Upper Canada, February, 1828.

Churches.	Regular Service.	Occasional Service.	REMARKS.
rch	Regular		
arch		Occasional	
Church	Regular Regular		
Church	Regular Regular Regular	Occasional	
Church	Regular		Mr. Grout and Mr. W. Leeming supply St. Catherines alternately.
Church	Regular		
Church	Regular		
Church	Regular	Occasional	
Church	Regular		
Church	Regular		
Church	Regular		
Church		Occasional	* No Clergyman being yet settled, the service is performed almost too seldom to be denominated occasional.
Church	Regular	Occasional*	
Church	Regular		
		Occasional	
		Occasional	
Church	Regular	Occasional	
Church	Regular		
Church	Regular		
Church		Occasional	

43 Churches 59 Regular 43 Occasional

Chart for 1828.	Increase.
39	9 Clergymen.
102	44 New Stations.
43	8 New Churches.

NOTE 2.—There are many Churches building which are not marked, to avoid confusion, as there were some Churches marked as building in the last Chart, which are not yet finished—in this Chart such only as are built are put down.

*TABLES of the Presbyterian Clergy resident in Upper Canada according to
W. Morris, Esquire, M.P.*

TABLE I.—Presbyterian Clergy in Communion with the Established Church of Scotland.

Districts.	Clergymen.	Townships.	Churches.
Eastern,	Mr. Urquhart,	Cornwall,	Stone Church,
do.	" M'Laurin,	Lochiel,	do. do.
do.	" M'Kenzie,	Williamstown,	Neat Church,
do.	" Connel,	Martintown,	do. do.
Midland,	" Machar,	Kingslon,	Stone Church,
Gore,	" Sheed,	Ancaster,	do. do.

TABLE II.—Presbyterian Clergy, not of the Establishment, of the Church of Scotland.

Districts.	Clergymen.	Townships.	Churches.	Where Educated.
Johnstown,	Mr. Boyd,	Prescott,	Neat Church,	Scots University,
do.	" Smart,	Brockville,*	Stone Church,	Gosport.
Bathurst,	" Buchanan,	Beckwith,	Commenced,	Scots University,
do.	" Gemmill,	Lanark,†	Stone Church,	do. do.
do.	" Bell,	Perth,	Neat Church,	do. do.
Midland,	" M'Dowall,	Fredericksburgh,	do. do.	United States,
Home,	" Harris,	York,	do. do.	Scots University,
do.	" Jenkins,	Markham,	do. do.	do. do.
do.	" A. Bell,	Toronto,	do. do.	do. do.
Gore,	" King,	E. Flamboro,	do. do.	do. do.
Niagara,	" Fraser,	Niagara,	do. do.	do. do.
do.	" Russell,	Stamford,	do. do.	do. do.

Almost each of these Clergymen officiates at two or three places.

* Mr. Smart was sent to Brockville by the London Missionary Society in the year 1811.
† The Church in which Mr. Gemmill of Lanark officiates was first built for the Establishment.

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